A U M

He (the Sage) necessarily becomes that on which his mind is fixed. This is the eternal mystery.

—ANUGITA.

THEOSOPHY

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TO EVERY OPEN-MINDED THEOSOPHIST

ANNIE BESANT, now past 81 years of age, joined the Parent theosophical society just forty years ago. Madame Blavatsky died two years later, in 1891; Mr. Judge in 1896; and Colonel Olcott in 1907.

In the eyes of the world Mrs. Besant has, for more than a full generation, personified Theosophy, while her sway over by far the largest of the existing theosophical bodies has never been questioned. Whether for good or ill she has more largely affected the destinies of the Theosophical Movement than any other living person. A study of her career is essential to every Theosophist who would understand the present status of the Movement inaugurated by H. P. Blavatsky in 1875.

When Mrs. Besant entered the theosophical ranks in 1889 she was already world-famous in other fields of thought and action and had been for many years in the lime-light of fierce controversies. There is abundant material from her autobiography and other writings, and from sources altogether friendly to her, to afford undisputed evidences of her character and nature. It is as a study in psychology that her life prior to her adhesion to Theosophy throws a clear light upon her subsequent conduct.

As child and young woman she was notable for the ardor of her personal affection for those esteemed; for her passionately religious feelings; for her devotion to ritualism and formulas of conduct; for her unquestioning reliance on whoever and whatever she regarded as an authority for the time being in the intensity of her affections

and tendencies. She could always be persuaded by an appeal to her sense of duty, or antagonized by questioning its infallibility.

She married early, not actually from any choice of her own, but through influences exercised as indicated. Her domestic and religious life did not yield her the fruits her ardor expected—and demanded. She at once sought advice, but as this advice counseled patience and submission to forces against which she was already in revolt, it was by natural reaction that she became convinced it was her *duty* to burst the bonds which fettered her. In the angles of this inner and outer struggle she had made the great discovery that she herself had power to influence others. She discovered that she could both speak and write effectively.

Out of her church, out of her home, she took inevitably an opposite course and entered headlong into atheism and anti-Christian propagandum. She attacked, as sweepingly as before she had espoused, entrenched inherited ideas of family life and religion. She manifested the same ardor of iconoclasm that she had before shown as an upholder of the established order, plus the added consciousness of her own powers of intellect and expression. Her first book, published in 1874, is an assault on revealed religion and all its works, a paean of atheism and materialism. The evils of ordinary married life, the wrongs suffered by married women, particularly among the poor, led her to propound the doctrines of Malthus as the cure for domestic ills, as atheism was to be the remedy for superstition. These ideas she deified with the same assured certainty as before she had made an idol of God, Home, and Country.

Thus, before early middle life, she had been the equally ardent disciple and advocate of absolutely antithetical views on the major problems of human life. In neither case could she see, for the time being, any merit whatever in the opposing view. In neither case did it occur to her that these opposed ideas of life and duty are age-old, and represent the two poles of human nature; that human nature has not changed; that she had merely exchanged roles. Consequently, seeing only one side of any question at any time, and mistaking that for the Question itself, it could not occur to her that she had simply changed sides: in both cases becoming attorney, in neither case the judge. Whatever her convictions, and however arrived at, such were their intensity that to her they were the truth, the whole truth, and nothing but the truth.

The characteristic hall-mark of truth in the individual is that he never loses sight of the fact that in a world of relative knowl-

edge there must of necessity be two sides to every question. Mrs. Besant has always been a one-eyed apostle. It is equally the characteristic of those who mistake conviction for perception, that they cannot stand alone. They are constantly driven to seek reassurance; they must proselyte or be proselyted; they must attack or defend; they must lead or follow. There is for them no "middle path" of fraternal progress; they must rule or be ruled; must have an Authority—or be one. So soon as she had broken with her earlier authorities Mrs. Besant, for all her intellect and energy, found herself in unstable equilibrium. She came in contact with Charles Bradlaugh, a man of *measured* strength and stability of character, who had a real because fixed and impersonal cause and objective to serve. He used Mrs. Besant's talents, brought out all that was valuable for his purposes, and gave her consistent direction for all her energies. Her fame grew by leaps and bounds and both she and Bradlaugh were content with the alliance, for each gained by it—the one the added strength to his cause, the other the wider field of action and reputation.

Long before Mrs. Besant ever met H. P. B. or knew anything of Theosophy, she nevertheless found occasion in the course of her Secularist writing to discuss it *ex cathedra*. No more than in countless other cases of the kind, did it occur to Mrs. Besant that there is something fundamentally irresponsible in posing as an authority on subjects of which one is ignorant, something fundamentally immoral in thus influencing those who take us at our word when our words are vain. H. P. B. took this up in *The Theosophist* for August, 1882, and her comments afford a lucid psychological insight both ways for those who ponder them—on Mrs. Besant and on H. P. B. After speaking of the "strange *manifesto* issued by that lady—we doubt not—while labouring under entirely misconceived notions about the real nature of our Society," H. P. B. goes on:

> "For one so highly intellectual and keen an observer as that renowned writer, to dogmatize and issue autocratic *ukazes* after she has herself suffered so cruelly and undeservedly at the hands of blind bigotry and social prejudice in her life long struggle for *freedom of thought*, seems, to say the least, absurdly inconsistent!"

"Manifestos" and "autocratic ukazes" have certainly abounded in Mrs. Besant's career, and it is notable that thus early H. P. B. pointed out this predominant characteristic, as well as Mrs. Besant's tendency to "labour under entirely misconceived notions." A lesson in the psychology of religious bigotry is conveyed: Mrs. Besant, from having been a sufferer in her own struggle for free-

dom of thought, once her own freedom gained, uses it in her turn to dogmatize and inflict cruel and undeserved suffering on those who dare to exercise the same freedom of thought on lines unacceptable to her—the while remaining totally blind to her own "absurdly inconsistent" conduct.

What Occult fore-vision did H. P. B. have of developments in Mrs. Besant in the character-sketch quoted? It is curious, to say the least, in this connection, to recall two references to Mrs. Besant in the Mahatma Letters to A. P. Sinnett—Letters written at this very period. The first of these, after encouraging Mr. Sinnett's idea of interesting English men of science in the Third Object of the Parent society, as not necessarily incompatible with the First—the Brotherhood of Humanity—goes on to advise him as follows:

> "Meanwhile use every effort to develop such relations with A. Besant that your work may run on parallel lines and with full sympathy. . . . You may, if you see fit—show this note to her, *only*."

The second Mahatma reference to Mrs. Besant, written a little later, indicates that Mr. Sinnett followed up the suggestion made in the first, and that he wrote fully to the Master in regard to Mr. Bradlaugh and Mrs. Besant, sending a copy of the book on the Malthusian teachings published by them. This is what the Mahatma replies:

> "I am sorry you took the trouble of posting me about Bradlaugh. I know him and his partner (Mrs. Besant) well. There is more than one trait in his character I esteem and respect. He is *not* immoral; nor could anything that might be said against or for him . . . change or even influence my opinion of both himself and Mrs. Besant. Yet the book published by them—'The Fruits of Philosophy' *is* infamous and *highly pernicious* in its effects whatever and however beneficent and philanthropic the objects that led to the publication of the work. I regret—very deeply,—my dear friend, to be obliged to differ widely in my views upon the said subject from you. . . . I have *not* read the work—nor ever will; but I have its unclean spirit, its brutal aura before me, and I say again, in my sight the advices offered in the work are abominable; they are the fruits of Sodom and Gomorrah rather than of Philosophy, the very name of which it degrades. The sooner we leave the subject—the better."

The Karma of Mrs. Besant's atheistic and materialistic espousal of Malthusianism may easily be traced in her own society. For more than twenty years she has lauded and defended C. W. Leadbeater, whose infamous teachings of the masculine counterpart of Malthusianism have spread corruption far and wide in her society,

and in its bastard off-spring, the "Liberal Catholic Church." Nor has Mrs. Besant ever recanted or endeavored to counteract the moral poison disseminated by her so long ago. To the contrary, as recently as 1927 she attended in London a dinner to celebrate the jubilee of the Malthusian society in England, and spoke appreciatively of its work, in whose establishment she had borne so conspicuous a part. By-product of the same Karma is the present wide advocacy of "birth-control." That such doctrines should appeal to the suffering ignorant, the depraved, the materialistic minded "reformer" under the spell of misguided philanthropy, may not be surprising to the well-informed, but that Mrs. Besant should defend them in the name of *Theosophy* and of the *Masters of H. P. B.* shows the depths of her moral irresponsibility.

After her contact with Mr. Sinnett it was natural that Mrs. Besant should experiment with psychic phenomena and Spiritualism, as he himself did after his return to London. But no visible effect was produced on her outward conduct until the winter of 1888-89. Then she was given for review by the late W. T. Stead, noted English editor, writer, reformer, and Spiritualist, a copy of Madame Blavatsky's "Secret Doctrine." The perusal of this book wakened in Mrs. Besant long buried Karma of the ancient past. She went, headlong as usual, to call on H. P. B., and proposed at once to again desert her existing affinities and environment and become the disciple and champion of the new cause and its (to her) Messiah. H. P. B., in her wisdom, told Mrs. Besant to study first the other side—the "Report" of the "Society for Psychical Research"—so that she might not choose blind-fold. Mrs. Besant did so, returned more ardent than ever, joined the London "Household" of H. P. B., became co-editor of *Lucifer,* and at once began lecturing and writing upon theosophical subjects with the same eloquence, the same assurance of certitude and authoritative knowledge that she has ever displayed. She joined the "Esoteric Section" and set out to become an "ascetic" and acquire "Occult powers."

Two years of this, and H. P. B. died, leaving Olcott in India, Judge in America, and Mrs. Besant in England as the three best known figures in the Parent society. Sinnett no longer counted in the Society except by "repercussion," as he had, since the end of 1885, pursued a tangent of his own, and was known in the inner circles of the Movement to no longer believe in the *bona fides* of H. P. B., or the validity of her teachings where they came in conflict with his own "revelations" obtained through various "psychics," Leadbeater among them. No sane judgment could doubt that of the three it was Mrs. Besant who would harvest the prestige

and influence of H. P. B. among the majority of the Fellows and in the eyes of the public. Olcott was growing old; he made no pretensions to Occult ability or Theosophical knowledge. He was a plausible but not a powerful speaker and writer. All his affinities were Indian, all his heart was in his beloved Society, all his ambitions were centered in its well-being and in his own position as "President-Founder." It was known that the death of H. P. B. removed a heavy load from his mind, for he had for years been jealous of her influence; resentful of her "interferences;" dubious alike of her phenomena and her character; his principal Western friends and intimates those who shared his opinions of H. P. B.; and time and again restrained from an open breach only by the strong hand of the Masters and his fear of the consequences to himself and his Society. Judge was the youngest of the three—he was 40 when H. P. B. died. He had been her *pupil* since 1875; he was a *Chela* of 16 years' irreproachable standing; he had been her consistent defender and regarded her as second only to the Masters of Wisdom Themselves; he was loyal to Olcott, to the Society, and to all its Fellows, but all understood that Judge had no "mental reservations" as to whom reverence and devotion were due from all alike. Moreover, both by nature and by the exigencies of the Movement past and to come, Judge had remained inconspicuous, humble, reserved, doing much work but doing it in such a way that no one gave him a thought save as a "faithful worker" and "faithful student." It is impossible to read the writings of Sinnett, Olcott, Mrs. Besant, and the rest without having the attention subconsciously constantly directed to the writer. That this is so, any reader can verify for himself. Why it is so, is a question few pause to ponder. On the other hand, the writings of the Great Teachers of the past, and therefore of the present, are invariably distinguishable by their *impersonality*. The Reader's attention is instinctively and intuitively drawn to what is said—not to who is saying it.

As has been shown in preceding articles, the "Esoteric Section" was re-organized with Mrs. Besant and Mr. Judge at its head, Olcott remaining "President-Founder" of the Parent society as before. By the end of the year, in his "Presidential Address," Olcott made his first public attempt to *bury* H. P. B. once and for all. On every hand Mrs. Besant was being popularly hailed as the "successor" of H. P. B. Slowly the wine of adulation intoxicated her, slowly the poison of discord entered the inner circles and then the outer ranks of the "Esoteric Section" and the exoteric Society. The rest is history. The mass of the membership in both the esoteric and exoteric ranks were average human beings, Karmically

drawn into the Movement. Few of them studied, fewer still applied what they studied to what they saw going on before their eyes. Being human, they were far more prone to "take sides" than to weigh and judge. Mrs. Besant, by nature a partisan, by genius a sophist, by reputation the "greatest woman in the world," by character convinced at all times of her own infallibility, soon claimed for herself all those powers and faculties popularly attributed to her, claimed for herself that "successorship" with which popular acclaim endowed her—and did it all in the Name of H. P. B. and her Masters!

Two items may be added to those given, one contributed by Mrs. Besant herself, and the other by H. P. B. Mrs. Besant tells with satisfaction of how proud she *once* was, and then quotes H. P. B. as saying to her:

> "Child, your pride is terrible. You are as proud as Lucifer himself."

The other is an extract from a letter of H. P. B. to Judge, written March 27, 1891, just before Mrs. Besant sailed for America to read H. P. B.'s Last Message to the American Theosophists in convention assembled. The extract was published by the Countess Wachtmeister, then a devoted advocate of Mrs. Besant. The Countess, Mrs. Besant, and others had copies of this letter, but only the extracts given by the Countess were ever made public:

> "UNSELFISHNESS AND ALTRUISM is Annie Besant's name, but with me and for me she is Heliodore, a name given to her by a Master, and that I use with her, it has a *deep meaning.* It is only a few months she studies occultism with me in the *innermost* group of the E. S., and yet she has passed far beyond all others. She is not psychic nor spiritual in the least—all intellect, and yet she hears Master's voice when alone, sees His Light, and recognizes his voice from that of D——. Judge, *she is a most wonderful woman,* my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America."

Was this letter a Warranty by H. P. B., or was it a statement of facts as they existed, carrying in it an Occult, a prophetic message and warning with a *deep meaning* indeed? H. P. B. always wrote in a way as to arouse inquiry, to stir questioning, to awaken intuition, and therefore she always left *room for choice*—something Mrs. Besant has never learned to do. *"Not psychic nor spiritual in the least—all intellect:"* Is there no hint, no clue here, as to what has befallen Mrs. Besant?

In 1891, and after, the destinies of the Movement hinged on the relations between Annie Besant and Judge. Next month this dual destiny will be considered.

SIGN-POSTS ON THE PATH

THE absurdity of a spiritual being permitting himself to become downcast under stress of difficult personal circumstances is philosophically apparent to every thinker. Never does the absurdity become so evident as when circumstances, already as bad as they can be seemingly, take a turn for the worse! The situation, in its utterly impossible developments, actually borders upon the ridiculous, and the sufferer is forced to laugh, despite the prospect. Thereupon the sting is extracted—from disappointment, sickness, pain, disgrace, ruin, starvation, death, what not! They just cannot dominate or defeat the Purusha, the spiritual person, when they crowd too hard and too fast; by their power to stun the personality, they afford the Ego a clear-seeing moment.

In every human being there is a sure foundation, an immovable rock, an unshakable permanency, a calm, unbreakable, imperturbable, inmost finality. It is Himself. Storms of inconceivable fury may rage around it, sweeping to destruction all environments inner and outer, destroying all depending functions in the nature, annihilating everything that to the person appears to make life worth while. None can shake down this citadel. It is the Man, viewing all this outer sound and fury—always with concern for others who may be involved, but so far as his own works are affected, witnessing their tornadic departure with calm and whimsical eye. It is like a "tragic" moving picture, ordinarily so absurd to the discriminating observer that it makes him want to laugh. The bitterest storm loses its compelling quality when it bestirs a sense of humor.

All beings who have gone through Hell, and emerged Theosophists, know this by experience. Many others sense its verity by observation. Their turn for the actual transit will inevitably arrive. Meantime they can get into training, as an athlete conditions himself against a contest that lies ahead. He does not *fear* the race, but he gets ready for it. Practice starts are made; preliminary tests, trials and work-outs devotedly carried through. He is in training all the time, gains daily in strength, stamina and heart, until upon the arrival of the event he is primed and ready. So too can the student-theosophist prepare himself steadily, sturdily and fearlessly against the time when power will be needed, and pretence will go for nothing.

His practice starts, work-outs, preliminary tests and trials will

discover no necessity for halls of initiation, caves, ceremonials, nor any of the paraphernalia, regalia or other camouflage of the pseudo-occultist. They may be found a'plenty in the everyday course of life. Can he take the ups and downs with equanimity? Can he smile over them—not artificially, but with a genuine appreciation of the malicious ingenuity of inanimate objects, and animate ones too, to set his plans and intentions awry, and turn him from his wonted purposes? Working life, student life, family life—especially family life—supply a thousand and one hurdles for our "athlete" to clear with smiling leap, with exulting gratitude for the temporary obstacle, and his strength to overcome it. Body itself provides a wonderful training-field with its disabilities, aches, needs, demands, and its disconcerting surprises. A wracked body is sometimes even amusing, in that its bewhelmed owner may whimsically enquire what it is going to "have" next!

One can learn the presence of the citadel within himself. One can gradually transfer his residence thither as abiding-place, adjourning as needs arise to body and other departments of the personal nature, but knowing them for what they are: no more than casual tenements in and through which experience may be had. All of them are inhabited by circumstances, to deal with which as a spiritual being is the interesting, and often exciting, task in hand.

Living in the citadel—its own spot—the Soul goes forth, does its work, and returns. To rise in mind and heart to That; to go out *from* That on the instant, to whatever duty presents itself and, fulfilling the duty to the best of one's ability, to return to That—such is the true course. Practice makes perfect, in this as in all lesser things. So cycling, the unwavering quality and undreamt potentialities of the Soul flow in some measure to all efforts, clarifying the personal perception, stabilizing the mind and will, accustoming the tools of the human instrument to the play of higher forces than those that ordinarily play therein, and producing effects upon the work in hand that translate themselves into practical accomplishment far more powerful than the personal nature alone could ever produce.

All work so done, be it important or seemingly petty, carries a quality and force that strengthens and improves both worker and all those who come into relation, near or remote, with him. The worker himself is essentially untouched by works, fruits of works, or desires. Through his *nature* he experiences them all. At last each circumstance is seen to sum a fixed, unvarying value

in itself. He himself varies not, and can watch the play of forces, taking hold or letting go as his perceptive intelligence sees need.

All nature thus seen is instructive, interesting, now amusing, now terrible, always living and vital, often paradoxical, always a field of contrast and thus rich in fruitage of experience.

In the light of these clearly perceptible truths, why worry, O hard-pressed Brother? Why entertain fears of pain not yet come? "Nothing is as bad as we think it is, or ever will be," wrote a Teacher, himself one who had traversed all the Hells there are, and emerged tranquil, sensible, whimsical, companionable—adamant and powerful when "the slings and arrows of outrageous fortune" began their cruel play. "If everything goes smash, *we* shall be there to view the remains!" he used to remark with a merry smile, when "bad times" threatened to get worse. They never really touched him, though he passed through them all.

These two phrases are good ones to hold in the mind and heart. Behind them is a philosophy of life that will not fail.

To see this, is to have found sign-posts on the Path. Troubled eyes cannot locate them; serene and steady eyes can.

"EVEN THIS WILL PASS AWAY"

Are things going hard with you? If so, it is time to push harder along the way you know. That will inevitably destroy all obstacles, and if persisted in *during stress* generates and maintains greater powers of resistance. "Even this will pass away," is a good motto to keep in mind when things come that are hard to stand; the "easy" and happy times are the periods of rest; the "hard" times the periods of training—opportunities for gaining strength and knowledge. If we can look at both in this light we will not be overcome by either. Take *the position* that *you* never fail nor fall nor slip back, but that you have not been constant and careful in guidance of your *responsive,* but *irresponsible* instrument; hence you feel the effects through it of your lack of care. Get hold of it, take care of it, guide it, use it, but *be* the Self,—"The man that is, that was, that ever shall be" to whom all these things are but fleeting shadows. Everybody on the Path goes through similar obstacles; by having them and overcoming them, you become teachers with knowledge of how to help. If you had no obstacles you would not know how. Thank Karma for "obstacles."

R. C.

SOME WORDS ON MEDITATION

THE human being lives and acts in three worlds at one and the same time in the ordinary waking state. From each of these three worlds he gets an instantaneous reaction. He may, more or less successfully, withhold his senses from use, and thus cut himself off from the physical world in whole or in part; but if he use them, actively or passively, he gives and gets impressions through them. Those impressions are instantly transformed by the astral (or sensational) nature into one or another of a "pair of opposites" —they become pleasant or painful, and thus arouse another pair of principles which, in turn, translates them into terms of memory and imagination, whereby they are at once connected with the past and the future, as well as the present. Instantly thought and judgment are invoked—the Mind absorbs or rejects them, and in that act the Supreme Spirit in the man, the Will, flashes the lightning of love or hate into the manifested Universe: one step, however slight, is taken in the direction of Universal Brotherhood, or else the "heresy of separateness" is by so much fostered in the soul. From this it readily appears how, in the ordinary daily motions of our consciousness, the Will is the last to be reached in the mechanism of existence and action, and so its operation is pre-determined through the lesser agencies. For Will-action is Egoic or Spiritual action, and, whatever the Principles of our nature, whatever the class of being involved, every being "goes by what it sees"—acts according to the evidence before it.

There is another mode of action possible to human consciousness —the antithesis of what has been briefly sketched—and this other modulus for the conduct of the business of life is what is meant by the term Meditation. It *begins* with the self-evocation of the Will. How can that evocation be arrived at? For, without it, the aspirant for the Higher Life will, as sure as fate, land in failure, in mediumship, or in Black Magic. Many already have been the students of the Inner Life who have met the fate indicated, as many more doubtless will, piling up for themselves and others mountains of very bad Karma indeed—Karma that whole cycles will not suffice to undo.

To Meditation must every student aspire, to Meditation must every human being sooner or later come in the long-drawn series of a "cycle of necessity." Blessed is he to whom the cycle comes *naturally*—neither too soon nor too late. The failures which we denominate insanity, aberration, hallucination, and which fill the psychopathic wards in ever-increasing numbers; the failures which make

degenerates of every kind; the failures which have produced the numberless religious visionaries, the abnormalities of sects and sectarianism; the failures which have resulted in mediumship, psychism, and Black Magic—all of these have sprung from *unnatural* Meditation. It stands to reason that the greater any force or power may be for good, for evolutionary progression, the greater the havoc wrought by it when misunderstood, and so, misused and abused. How little mankind at large, in the opinion of the Masters of Wisdom, is fitted for the practice of Meditation is indicated by two brief extracts from the writings of H. P. Blavatsky. In the closing pages of "Isis Unveiled" she discusses the subject at length. She says (vol. ii, 635):

> ". . . there are many good reasons why the study of magic, *except in its broad philosophy,* is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is practically beyond the reach of the majority of white-skinned people . . . Probably not more than one man in a million of European blood is fitted—*either physically, morally, or psychologically*—to become a practical magician, and *not one in ten millions* would be found endowed with all these three qualifications as required for the work."

This was written in 1878, and was addressed, not only to Spiritualists and all those afflicted with what Prof. James has called "the varieties of religious experience," but to thoughtful and pioneer minds everywhere who might jeopardize their Karmic opportunities, about to open before them, by a premature and precocious attempt to lift "the veil of Isis." On top of Spiritualism and its materialistic twin, "psychic research," came, with the spread of Theosophical doctrines, a great inrush from the modern East of teachers and practitioners of various "Occult arts"—all regarded as "spiritual" by those who were keen for "progress" in these mysterious and alluring subjects, and who had no disposition whatever to study Occultism in its "broad philosophy." Hordes of plain "fakers," in the Western sense of that term, were quick to see and seize the opening afforded by the widespread interest in "occultism," and snared many an unwary victim. On top of all this, affected by it and by their own past karmic affinities, with no "Karmic *stamina*" to sustain them, no inner sense of loyalty to a given teacher or a given teaching, many Theosophists went outside the lines traced for their safety as well as their education. These were in many cases men and women of ability and energy who felt themselves quite competent to judge what was best for them in this new, inviting, but unknown field. Many others urged and demanded that H. P. B. should teach them "de-

velopment of the inner faculties," and "practical Occultism." In *Lucifer* for May, 1888, she wrote on "Occultism *Versus* the Occult Arts." The entire article has been re-printed in THEOSOPHY.* It is sufficient for the subject in hand to quote a few sentences:

> "Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves 'Occultists,' who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions they are all on the highway to sorcery."

Despite all her efforts, all her warnings, spite of the hundreds of wrecks on every hand, many of the otherwise most promising students went, headstrong and headlong, on "the forbidden path," as the strifes, follies, insanities, and absurdities of claims, pretences, and still worse evils bear witness in the third of a century since the departure of the great Messenger and her Colleague. Pure Theosophy, and those who strive to promulgate and maintain it in its purity now have a heavy task incessantly confronting them—as do those who are searching for help, light, and direction.

Meditation might well be said to be the first step on the path of True Occultism. Before that Path is entered the student, even the best endowed, most sincere and resolute, most loyal and patient, has a tremendous task of clearance awaiting him. His body is of the race; his mind is of the race; his environment of thought and action of the race. He has to face all the host of Skandhas of his own unknown past, of which body, mind, and circumstance are but a limited manifestation; he has to face the evil Karma of the race as well as his own—Karma in by far its most dangerous portion presently unknown and undreamt of. The Sermon on the Mount, occultly considered, is a mere preparation for Meditation. So is Bhagavad-Gita; so the Dhammapada; so the "Voice of the Silence" and "Light on the Path"; so the "Three Objects" of the Parent theosophical society; so all the other work and writings of H. P. B. and Mr. Judge. Who has studied them assimilatively? Who has even *begun* to embody them in his own life and conduct even in small degree, automatically, habitually, instinctively, intuitively? If not, then he is not ready for Meditation in any other than a spurious or dangerous sense. What he needs is "exercise and dispassion" in the sense Patanjali gives to those terms.

What kind of exercise? "Minding his own business" in every

*Vol. XII, p. 494.

sense. How can one fulfil the "duties of life" which are his whose senses constantly wander from habitude to objects which are no concern of his? Whose mind constantly reverts to subjects foreign and antagonistic to his daily duties and his chosen Path? Whose "feelings" are purely personal, ready to take affront or give needless offense at any instant? Who can, and who does, continually and minutely observe the operations of his own conduct and consciousness, as a Master over his own immediate servants?

What kind of "dispassion"? Unconcerned as to his own "Karma," mightily concerned as to what effects his appearance, his speech, his feelings, his thoughts, his every motion, visible and invisible, may have on others. Who is intent on constantly correcting his own faults and derelictions, his own sins of omission and commission, whatever they may be, great or small. No vessel is a container which contains a single fracture. No fire is put out till it is *all out*. The desires of the body, the "uncontrolled senses," the "roving mind," are not to be cured by "going into the silence."

> "When he hath *abandoned* every desire which ariseth from the imagination, and subdued with the *mind* the senses and organs which impel to action in every direction, being possessed of *patience,* he by degrees finds rest, and having fixed his mind at rest in the Supreme Self he should *think* of nothing else."

And what is "patience" in this commandery of dispassion? Robert Crosbie, asked the question, answered: "True patience is consideration for others." When a man can seriously tell himself that he is making it his business to undergo this constant discipline, he is fit to commence the consideration of what Meditation really is, and how to approach its portal.

In a practical sense, that is, as "exercise," Meditation is the consistent attempt to base one's actions, physical and metaphysical, on *principles* deliberately and determinedly chosen. Our conduct is habitually based, not on Principle, but on the *impressions* received, whatever they are and from whatever source they come, inner or outer, good, bad, or indifferent. In other words, our conduct is, in great part, a mere series of reactions to impressions received. Bad as this is in ordinary life, it is infinitely less harmful than the same reactions in one who attempts to "meditate," in no matter what guise. A careless use of a single match may set a city aflame, destroy a forest, produce a terrible explosion. A careless, an unguarded reaction to the slightest impression may ruin the aspirant for life and for lives.

In a practical sense, that is, as "dispassion," the deliberate and chosen "*not* doing of what the personal self desires for itself," an act of negation, of denial, of self-suppression, not a positive *doing*

of this, that, or the other thing, is the *sine qua non* condition precedent to Meditation, as an Occult practice.

When the foregoing is perceived as the true and royal road which all the sages have trod in their preparation for Meditation, then "spiritual *knowledge* will spring up spontaneously in the heart" of the aspirant—and he will know for himself what the practical part of this Raja-Yoga is. It may be thus summarized in words: Meditation is the bridge, method, or vehicle by means of which the Student *consciously and at will* passes into a chosen state or condition, there sees and acts consciously and at will, and at will consciously returns. Meditation is never from below upwards, nor from without inwards. It begins and ends with the operation of the Spiritual Will, of which Meditation is an instrument.

"As Surety Sure"

If you want anything done, do it yourself. If you want any service performed and you *can* do it yourself, that assuredly is the way it ought to be done, whether service to others or necessary service to yourself. If you see something that needs to be done, and you can do it, and proper it is for you to do it, do it yourself. If your attention is called to something that needs doing, and you can properly and fittingly do it, do it yourself.

Thus one becomes an effective doer. Thus one learns to serve. Thus one learns to become self-served. Thus because of the actual work and experience, one becomes a wise, appreciative and sympathetic observer of others' doings—and is aware of their sacrifices. Thus one becomes in time a *sure man:* effective, trustworthy.

If you want a confidant, confide in yourself. If you must tell it to somebody, tell it to yourself. If you must trust somebody, trust yourself. If you must have faith in somebody, have faith in yourself, be confident—of yourself.

Such trust, faith, confidence will soon disclose its insecurity, if based upon the personal self—ever fluctuating, ever a variant. Resting in the true Self, it will not fail; and nobody can ever be a truer, safer critic and friend, a fairer and more honest judge than that Self. For it knows the whole of your every motive, thought and action, and thus it alone can render justice.

The self energized doer, self confident, self trusting, faith keeping, reliant: of such an one, pursuing the Path, and of such an one only, can the saying be recorded, "As Surety Sure."

A SEVEN-FOLD UNIVERSE—WHY?

THE teachings of Theosophy indicate with certainty that this is a seven-fold Universe. The Theosophical modulus of education, which is ultimately self-education, requires that no statements whatever in the text-books shall be accepted blindly, or upon belief, but only when after due consideration they have approved themselves to the reason of the student. Observation and experience, together with correspondence and analogy, are the methods upon which "due consideration" is to be worked out. Why, then, a seven-fold Universe?

That this is a Universe of Thought, and that thought is verily its constructor, is a fundamental concept every clear mind must and can reconcile with already known facts. The thought or idea of the thing underlies and precedes every thing that man makes; its making is merely the expansion and working out in material substance of the immaterial thought. The pattern, so to say, represents the privative limits of the thought, just as an architect's plans for a building are the privative limits of the projected building. Fill them in with "matter", and the objectivised thought appears as a physical creation; arrange the materials according to the architect's drawings and the carefully designed building appears.

Since this creative power of thought is demonstrably true and unvarying of man's works, it must be correspondentially true of every object in Nature—which also includes Man's nature. All nature is sentient; for nature is but a composite term for various classes of intelligences, expressing themselves as mineral, vegetable, animal, human, and their combinations. Natural forms, and nature's active and re-active modes under stimulus, represent the "thought" of the kingdoms, or that in them which corresponds to thought in Man. It is, in fact, Man's thought that is responsible, directly or indirectly, for the phenomena of nature; since the impact, through embodiment and otherwise, of the higher intelligence upon the lower is the impelling force.

Man *is* nature—no less. His embodiment, physical and metaphysical, includes "lives" of every class and condition that make up great nature. That this must be true can be easily reasoned out. If we can see a thing, or touch, taste, hear or smell that thing, such contact through the senses implies the astounding fact that we must have in ourselves the same elements that are in that

thing—otherwise we could not contact it. It is by the similitude found in oneself that the awareness of anything whatever is possible, whether it be an object, a thought, a feeling, a planet rolling in space—what not. We are *one with it* to some extent, otherwise we could not react to it. The very existence of the human quality called "sympathy" is a bit of evidence which, if pushed logically to its limits, is proof positive of the fact of Man's universal similitude.

Granted that this is Universe of Thought, the necessity of its seven-fold radiation becomes apparent. We can appreciate the significance of the teaching: All our thoughts come to us at their Source in terms of *sound and color.* For if true, this statement proves our proposition. Sound manifests in ratios of seven; the notes of the scale show it. So also does color manifest in ratios of seven; the solar spectrum evidences the fact. Almost numberless examples of "sevening" throughout nature are subsidiary corroborations.

Why does thought come to us at its Source in sound and color? Because these represent rates of vibration in the medium we call "matter". They are set in motion primarily by the Will of man, and are given direction by his Desire. The joint action of the mass of beings which make up the Universe as a whole—for it is apparent that all is in motion—must supply the basic, energic vibration, producing what might be called the "mass chord." The particularly energized rate, or tone, of every world, kingdom, class, or individual must have its proportion to that whole, thus causing its special differentiation from and in the whole.

What is this will-force that causes the vibration in matter? Everybody knows that it *is,* but nobody knows *what* it is. It may be called Life, Light, Deity, Karma, Consciousness—the name does not matter, so long as that name does not set limits to the Infinite Potency—which It is. This is the Source from which our thoughts, as all else, spring. This light refracted through the prismatic triad of Spirit-Intelligence-Mind, which Man is, radiates into the "solar spectrum" which his embodiment, physical and metaphysical, represents. Man is seven-fold. The beings below him in scale of development are potentially seven-fold. The Beings above him in the great ladder of evolution are consciously seven-fold. The joint Universe is a seven-fold expression of unitary intelligence: the Great Being.

HYPNOTISM*
AND ITS RELATIONS TO OTHER MODES OF FASCINATION

WE ARE asked by "H. C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for 'materialistic') Science, as may clash with esoteric teachings.

Q. *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?*

ANS. Hypnotism is the new scientific name for the old ignorant 'superstition' variously called 'fascination' and 'enchantment.' It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep *(hypnosis, or hupnos);* by others that it is simply a self-induced stupor, produced chiefly by imagination, &c., &c. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i. e.,* the fixing of the eyes on some bright spot, a metal or a crystal. It becomes 'animal magnetism' (or mesmerism), when it is achieved by 'mesmeric' passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibration of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i. e.,* equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term 'mesmerism'. For, in the hypnotization by preliminary passes, it is the human will—whether conscious or

*This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1890.

otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic,* not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.,* 'suggestion,' &c.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases?*

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will,* it loses all its meaning. The old and very much tabooed words, 'enchantment,' 'fascination,' 'glamour' and 'spell,' and especially the verb 'to bewitch,' expressed far more suggestively the real action that took place during the process of such a *transmission,* than the modern and meaningless terms, 'psychologize' and 'biologize.' Occultism calls the force transmitted, the 'auric *fluid,*' to distinguish it from the 'auric *light;*' the 'fluid' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the 'auric *light,*' or that which Reichenbach calls *Od,* a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas,* or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q. *What is the rationale of 'Vampirism'?*

ANS. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial 'auric fluid' spoken of just now. Like every other occult form in Nature, this *end-* and *exosmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a

determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber,* or the vampirized party. It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. *Under what circumstances is hypnotism 'black magic'?*

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth,* and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.*

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle

of materio-physical phenomena with their blind forces and mechanical theories. The 'auric fluid' is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapeuty,* the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapeuty, whose characteristic peculiarity showed *(a)* that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and *(b)* that the patients affected by certain metals were few and exceptional. This showed that 'electric fluids' operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallotherapeuty, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of 'molecular motion,' which now reigns supreme in physiology—*for the time being,* of course. But now arises a question: "Are the real nature, behaviour and conditions of 'motion' known any better than the nature, behaviour and conditions of the 'fluids'?" It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion,* now transformed into *atomic* energy,* to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano—or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature

*In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noetic Action,* in the two last numbers. (These were reprinted in THEOSOPHY, Vol. III, May and June, 1915. Editors THEOSOPHY).

of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotherapeuty or 'fascination,' is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. *Is Science entirely wrong in its definition of the hypnotic phenomena?*

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now 'unison' does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison,* in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; *(a)* as every organic or 'inorganic' body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and *(b)* to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i. e.,* when the number of their oscillations is made identi-

cal; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the 'fascinating' or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i. e.*, their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject,* attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker 'co-respondent.' So true is this, that we can call upon physical Science to corroborate this fact. Take the 'sensitive flame' as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide* 'Isis Unveiled,' Vol. II., *pp.* 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic 'suggestions' of the operator should be spoken? Is it not enough for him to think them, and may not even* HE *be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the 'suggestion' made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good;* and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?*

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful 'suggestion' prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

Ans. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians. H. P. B.

Source of Occultism

So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fulness—constitutes that which we now call Theosophy or "divine knowledge." Beings from other and higher worlds may have it entire; we can have it only approximately.—*H. P. B.* (Lucifer Vol. III, p. 182).

From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its prenatal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE . . . thus runs *their* philosophy of evolution . . . *S. D.* II, 189.

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"ANNE!" demanded Marjory suddenly, "what do you think about Theosophists dancing and going on parties just like other people?"

"Now what," laughed Ann, "is the connection between dancing and Theosophy?"

"Well, it is this way. I know a good many Theosophists who like to dance, but they feel that certain other Theosophists do not entirely approve of their lively interests. These dance-lovers want more of the social sort of thing with their Theosophy—they think that the Lodge should be more lively."

Anne was serious now. "I have heard that sentiment expressed, too. Don't you think, Marjory, that we are mixing the issues? Just what connection *is* there between Theosophy and parties?"

"None."

"That is it. I think that Christians get off the track there for one thing. They have their missionary societies, their Ladies' Aid, the Girls' Friendly, and numerous other young peoples' associations. These they label Christianity. To many they *are* Christianity. I am certain that religion to my grandmother means Wednesday night prayer meetings, and the missionary society. That is one place where your Christians lose their singleness of purpose."

"Oho! Where have I heard that little sentiment before?" laughed Marjory. "I remember once that I, in a rush of sentiment, upheld the noble medical work done by missionaries in India. Imagine how flat I felt when someone wisely suggested that no doubt the medical work was very fine, but, what did it have to do with Christianity? Why mix the doses? If you are giving medical attention, why drag in religion?"

"Why, indeed," agreed Anne. "We want dancing and good times, yet heaven knows why we demand it of Theosophy. Why not expect it from the business world, from the classroom, from the state, or what have you? After all, parties *are* parties, and Theosophy, Theosophy."

"But you can have such good times with Theosophists—I suppose that it is because Theosophists have so much in common. It is natural to refer to books that you have been reading, and if someone picks up your train of thought it is gratifying. We were sitting down to tea the other night when Dad spouted sonorously, 'Let us nourish the gods that the gods may nourish us.' Quick as a flash Donald came back, 'But let us nourish the ladies first!' suiting action to words by passing Mother the cake. It was twice as funny because everyone got the point. You can have loads of fun with other people, but it doesn't seem to be such universal fun."

"You wouldn't restrict your friends to Theosophists alone, would you, Marjory?"

"Oh, *jamais, jamais, jamais!* with ever increasing emphasis. Wouldn't we be the deadly bores if we started picking and choosing only Theosophists for friends! Besides, who are *we* to segregate sheep from goats, Theosophists from non-Theosophists? But Anne, why not invite Theosophists to your parties?"

"Go ahead and invite them, but, are you inviting them because they are Theosophists, or because they are good company?"

"Good company wins."

"Then don't label it Theosophy. However, I think it is only natural to want to play with Theosophists as well as to work with them. If you work with people, giving the best of heart and brain, when recess comes, you feel like playing around with your co-workers. You can have a jolly time without staging an impromptu lecture."

"I have noticed, though," said Marjory, "that the fun usually drifts into deeper waters until the first thing you know, you are hot in a discussion much more absorbing than the fun."

"Isn't that the truth?" laughed Anne.

Marjory continued, "Several people have told me that they found it difficult to get acquainted at the Theosophical meetings. One man said that he came here for years without knowing a soul."

"Is that the fault of Theosophy?"

"No-o."

"Do those good folk make themselves *worth* knowing? Initiative is not only an innate gift; it is a power granted by state law. Tell those people to exercise their rights."

"And that," said Marjory with a smile, "is that!"

THE KARMA OF THE PATH

It is taught that a whole-hearted aspirant to the "Theosophical Path" can so speed up the working out of all his past Karma that he can burn out in years that which takes many lives for others; and some, it has been said, who undertake it, find that the word "burn" is no poetic fiction.

Without doubt many take this as due to "getting attention" from some one or something; as placing themselves under some spiritual physician of strong medicine whose treatment may be unpleasant, but will be safe and sure. It is not so; there is no physician; what they have done is to open up the channels of action to the heart of their own self-being, through which all the tides of Karma ebb and flow; they have cleaned that channel of weeds to some degree, and that which was to come, comes right soon and in mass formation.

And what comes is not wholly exempt from the danger of being soul-destruction. On that path the strong man will know utter weakness; the just man will know how to act unjustly; the pure will learn impurity; the proud will know all humiliation, and the loyal will explore the heart of Judas within himself. But for compensation the weak will learn strength, the unjust will learn to be just at the cost of life and of his own immortality if need be; the self-depreciating will learn the confidence which needs no pride, the impure will be smelted out until all the slag is gone, and Judas will embrace the stake for the sake of a plighted word. For such is the nature of evolution; and under attempted chelaship the course becomes timeless; minutes become aeons, and years moments.

To attempt the Path in earnest is to accept in so many words the Karma of all the past; he who enters the portals with that willingness upon his lips only, steps into a deadly trap. The vision of one's past and future Karma is not for the unready man who would remain sane.

Karma *will* be precipitated; but it can also be eliminated. It can be destroyed in large part as it arrives, whenever the man's outer nature has been brought to the willing service of the Inner Self, which is the very center, recorder, and distributor of his individual Karma. The common man has not that willingness nor any conception of it; for his Karma to fall in such measure upon the unsupported and unconnected personality, would mean mere destruction.

The aspirant finds developing in himself an alarming capacity for tracing causes, and an equally alarming capacity for comprehen-

siveness and depth of suffering through that ability. Upon such occasions there lies at hand the chance to make bonfires of the inner debris of ages. If he is thoroughly and centrally ready; if it is his inmost desire to gather all the results of his ignorant or selfish acts into a single spearsheaf, which he, like Arnold Winkelried can gather into his own bosom for the protection of others, then that prayer will in great measure be granted; he will expiate in brief journeys through flaring inner red hells; and when in the leisurely course of years and ages, the time comes to deal with his creations externally, they will come to him as part of the work to be handled with equable mind; the agonies have come due and been discounted long before.

Time and eternity become one in the Karma of the Path: they are but the plus and minus signs in the equations of the Soul. The transit from the Self of Spirit to the Self of Matter is instantaneous —but it is the same Soul in both antitheses. The "ordeals of Chelaship" continue till one realizes that these polar changes have been going on incessantly without his consciousness—from Spirit to Matter, and back again, in the twinkling of an eye—whether the eye of sense, the eye of self, or the eye of Self. Spirit and Matter, Higher Self and Lower Self—what are these but polarizations of the Soul?

The Karma of the Path is the struggle to attain and to maintain a *fixed* attitude of mind, and so is purely psychical, is of the Inner and not of the outer life. It is the realization that all the heavens and all the hells, from Nirvana to Avitchi, are in the Soul itself. To attempt the Path in earnest is to make fuel of all experience.

Not till the whole of the "forty-nine fires" are blazing in one common flame is the Path to be seen—and the fuel for each of these fires is the Karma of a different class or kingdom of nature. The Karma of the Path is Spiritual and Psychic, not physical. "True chelaship," wrote H. P. B. long since, "is an *attitude of mind* and nothing else." Anyone may read what a Chela reads, anyone may ponder what a Chela studies, anyone may do what a Chela does —but this is not Chelaship. So thinking, the aspirant makes of himself mere fuel; he feels the heat, he does not see by the light of his own "sacrifice," he merely sees that sacrifice itself, and in its contemplation regards himself as a martyr to a cause. Martyrs lose their life in more senses than one; Chelaship is a living sacrifice; the true aspirant is an altar, not an offering, burnt or otherwise.

SOME INTERESTING QUESTIONS

W. Q. J. on Relativity*

Question—In "Secret Doctrine," Vol. I, p. 15, H. P. B. says: "This Infinite and Eternal Cause . . . is the rootless root of all that was, is, or ever shall be. It is of course devoid of all attributes, and is essentially without any relation to manifested, finite being." H. P. B. repeats the statement in other places in her works, and it has been a constant puzzle, for I cannot understand how It can be without relation to manifested being and at the same time be the root, however rootless, of all that was, is, or ever shall be. To my mind the essential idea of "root" is relation, and, as the word is used in the text, the ultimate of all relativity is reached.

Answer—I may use the laconic style of the Editor and reply: you are wrong. Not wrong in being puzzled, for that is evident, just as it is a fact that the quotation you make is *not* on page 15 of *Secret Doctrine,* Vol. I, but is found on p. 14. A little matter you think this error. Yes truly, but in high metaphysics little errors assume immense proportion, and the mistake as to the page will show liability to the other mistake of not looking into the whole subject. Only a few lines above the words quoted, H. P. B., defining a highly abstruse metaphysical position, lays down the proposition that there is "an omnipresent, eternal, boundless, and immutable PRINCIPLE on which all speculation is impossible." This is the "Rootless Root" spoken of. Its nature cannot be speculated on, although we may say It is, for we have to start from that. Necessarily it is out of relation to manifested things, since relativity begins only upon manifestation. You can perhaps say that this Rootless Root is potential of all things, but not that it is related. The "Rootless Root" is only a means of stating in convenient form what is said in the larger sentence I have quoted, and not to permit disputes as to relativity because of the meaning of "root." That such is H. P. B.'s meaning—in which she agrees with many old philosophers as well as some modern ones—is very clear indeed, for but four lines above the place where you culled your quotation she asks you to remember that this Principle "antecedes all manifested conditioned being." But long and wordy speculations avail nothing,

**The Theosophical Forum,* April, 1893.

and unless you take the time to saturate your mind with metaphysics and the relative terminology which every philosophy is compelled to use—especially English—in speaking of things and ideas not relative, and become familiar with time and place for seeing a new meaning in words so materialistic as ours, you will always be puzzled. The word "spirit" is used in English in reference to God, to Man's Soul, to Man's nervous currents, to elementals, to astral shells, to mere alcohol, and to describe simply a quality of an act, all these running up and down the gamut from most gross to highest spirit. Is it to be wondered at that you and the Editor found a difficulty in the question? In Sanscrit you would find no such difficulty.—*W. Q. J.*

Atomic and Molecular Substance

Question: What is the difference between atomic and molecular substance?

Answer: Perhaps the difficulty will disappear by asking another question: What is the difference between a solid, a liquid, and a gaseous substance? They are the same substance in three different states, conditions, or manifestations. In solid substance the centripetal tendency predominates; in gaseous substance, the centrifugal tendency predominates. They illustrate the pair of opposites called attraction and repulsion. A liquid is the same substance in which these ordinarily alternating forces are in equilibrium.

Atomic and molecular are not properly states, but *forms* of substance in any given state. We know that whether we speak of solid, liquid, or gaseous states of substance, each one of those states is an aggregate of molecular forms, and that each molecular form is, in its turn, an aggregate of atomic forms. What we do not realize is that all states of substance are also conditions of Life in one of its seven great differentiations, and, therefore, all forms of substance in any state are forms of Life. Just as matter in the mass is convertible, or transformable, from one to another or any of the other states, so any form of Life, whether composed of substance in one state, or substance in a combination of states, is transformable into any or all other forms of Life.

According to the direct statements in the *Secret Doctrine* and their logical implications, what really underlies the current terms "molecular" and "atomic" is the fact that intelligent organized Life can and does exist in finer and more tenuous forms and states than

we recognize. The word "molecular," therefore, whether used in a simple or complex sense, refers in fact to the astral state of substance which exists within as well as without all physical matter. The word "atomic" implies the existence, within as well as without both physical and astral forms and states, of another state of substance and form of Life variously called "psychic" and "intellectual." Molecular substance, therefore, means that substance of which astral bodies are composed, and atomic substance means that state of metaphysical matter out of which mental or psychic forms are organized.

It is well to remember in studying Theosophical teachings, two facts: (a) The Teachers in their writings were compelled to employ our terms and terminology. (b) That we in studying take a wholly materialistic view of the teachings because our whole physical and psychic heredity is materialistic in the extreme, whether that heredity is regarded as religious or scientific. If the fundamental apothegm of the Wisdom Religion is true, then *all* is Life in no matter what state or form. Regarded from that point of view, matter as a whole as well as in all its states, is Life slowly emerging from a condition of latency or unconscious activity into physical, astral, psychic, intellectual and spiritual activity—that is, conscious being. From that standpoint the molecular is the common basic form of both the organic and inorganic physical kingdoms. The atomic is equally the common basic form of all Life in the two metaphysical kingdoms called intellectual and psychic. (*Editors* THEOSOPHY).

THE METAPHYSICAL ATOM

No one has ever *seen, smelt, heard, touched* or *tasted* an "atom." The atom belongs wholly to the domain of metaphysics. It is *an entified abstraction*—at any rate for physical Science—and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance. The mechanical conception, therefore, becomes a jumble of the most conflicting theories and dilemmas, in the minds of the many Scientists who disagree on this, as on other subjects; the evolution of which the Eastern Occultist, who follows this scientific strife, beholds in the greatest bewilderment.—*S. D.*, I, p. 513.

TRACINGS ON THE TRESTLE-BOARD*

THE Theosophical Movement was begun as a work of the Brotherhood of which H.P.B. is member. She knew, and you have been told before, that high and wise servants of the Lodge have remained with the West since many centuries for the purpose of helping it on to its mission and destiny.

This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

This does not mean that the Western Occultism is to be something wholly different from and opposed to what so many know, or think they know, as Eastern Occultism. It is to be the Western side of the one great whole of which the true Eastern is the other half.

The new era of Western Occultism definitely began in 1875. The symbol is the well-intended American Republic, which was seen by Tom Paine beforehand "as a new era in the affairs of the world." It was started among Western people by Western people. The place where it was started was also Western—the City of New York.

The fact is significant that the Theosophical movement was thus, as said, begun in the Western world, in the country where the preparations for the new root race are going on, and where that new root is to appear. This was not to give precedence to any one race or country over another, or to reduce any race or country, but was and is according to the law of cycles, which is a part of evolution. In the eye of that great Law no country is first or last, new or old, high or low, but each at the right time is appropriate for whatever the work is that must be performed. Each country is bound up with all the others and must assist them.

The West has its own work and its duty, its own life, and development. Those it should perform, aspire to and follow, and not try to run to other fields where the duties of other men are to be performed. We have to educate the West so that

*Excerpted from the writings of Wm. Q. Judge.

it may appreciate the possibilities of the East, and thus on the waiting structure in the East may be built up a new order of things for the benefit of the whole. That work it would be well for the members of the Theosophical movement to continue without deviating, without excitement, without running to extremes, without imagining that Truth is a matter of either longitude or latitude: the truth of the soul's life is in no special quarter of the compass, it is everywhere round the whole circle, and those who look in one quarter will not find it.

So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said . . . we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race; to start up a new force, a new current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Let us then have great faith and confidence. We are working for the new cycles and centuries.

WORDS AS "LADDERS"

We accept and know many things interiorly, but if we are to be able to give others the proper words and ideas that will convey them, we have to be able to formulate them. Printed words and the information they indicate, are only "ladders" by which the learner can climb to Wisdom. Words and sentences do not always have the same meaning; the point of view alters them. No one can clear another's sight, and words—oceans of them—in themselves containing the right ideas will not convey them without a gradual leading on and a determined effort to comprehend. Each one must clear his own perceptions if he would know the gold of Ophir from base metal. Each one has to make his own connection with higher planes and Those who live in those higher realms. Speech is an acquisition, a talent gained by your*self*, and *for use*—not of the transient physical man, but of the Divine Man. To talk Theosophy in the spirit of Theosophy cannot be wrong; so what we have to learn is to guard and "use with care those living messengers called words."—R. C.

THE WHEEL OF LIFE

LIFE is a great wheel on which we all revolve. The average careless man of the world is on the rim. As the wheel goes round it now lifts him high and anon brings him to the dust. Again and again the weary round of birth and death repeats itself. How many times, feeling himself isolated from the whole of which he is a part, does he recognize only the little spot, or low or high, where he is at the moment, nor dreams the wheel exists on which he turns!

Gradually he realizes that change is inevitable, and suffers from the conviction which at last dawns upon him that there is nothing in the world as he knows it on which he may place dependence. He comes to be moved, too, by the wretchedness or the trumpery triumphs of those other souls who rise and fall like him as the wheel ceaselessly revolves.

Innate in him, however, is the assurance that somewhere must be a place of calm, where change and its resulting pain are unknown. Vaguely he remembers having heard that at the center there is peace, and recalls old traditions of courageous souls who have sought and found that peace and journeyed back to the wheel's rim to tell bound souls how they can find the Way. Perchance he hears or reads the words of one whose calm, benignant mien is outer mark of inner equipoise, and learns from him the steps that one must take to free himself from bondage to the wheel.

If he essays the journey to the hub of the great wheel of life, his own heart and the world's, with his first step his troubles thicken. Instead of finding soon the quiet place he seeks, he finds the motion heightened. As he leaves the rim and withdraws toward the center, faster and faster seems to whirl the wheel. The gains and reverses, which else had covered longer sweeps of time, now follow each other in quick succession. Now up, now down, swing his fortunes; and with them swing, unless he holds them with a steady will, his moods and purposes.

Three things alone can stead him now and embolden him to go on in face of ever increasing strain and stress: Unwavering faith in Those who have testified to the existence of the center of calm, confidence in his own power to achieve what men before him have done, and determination to go on at any cost and bring the truth back to the restless and unhappy world.

Well for him if he perseveres and by tremendous effort gains his goal! The center reached, the whirling of the wheel will straightway stop for him—forever if he chooses. He will know the peace that passes understanding, because it is of the heart, the peace that may be realized but never intellectually analyzed.

Serene and strong, he who has touched the goal knows himself one with every being, feels from his heart go out the countless radii that bind him fast to every heart of man. Spiritual knowledge lights his field of vision, as dawn paints clear the landscape vaguely limned by night. By its light he sees that he could enjoy his well-earned rest and bliss only at cost of proving derelict to the high motive—the resolve to serve—that impelled his efforts and sustained him through them.

Conqueror of self and conscious of relationship with all, he feels well up resistless in him compassion for the multitude, who still must suffer on and know not why, and back he turns to the world he loves and longs to help, to add his word to the great weight of evidence of that which can be found at journey's end, and to encourage those weary of the turning of the wheel, who also yearn to serve, to take the trial.

But never can he lose his consciousness of Oneness with all Life, and in his quiet heart he carries evermore the memory of the great Peace, as in his steady eyes its certain mark.

From a Student's Notebook

The North and South Poles are not "things." Physically they are mere abstractions; metaphysically they are neutral centres through which forces flow. Upset the metaphysical balance, or polarity, and physical results follow—just as in a man, a metaphysical or emotional upset will evidence its effects in bodily disturbance. The pull of long continued wrong thought and feeling will in time cause an emotional outburst, with its attendant cataclysmic effects upon the body. So the pull of the "Lunar Fathers" upon the Earth in time causes the shifting of the poles, with ensuing destructive earthly happenings. Man, physical and metaphysical, *is* an Earth. Mankind, spiritual, is the Soul of the Earth.

ON THE LOOKOUT

Cures, Ancient and Modern

There is a growing recognition among medical men of the wisdom of the ancients; a wisdom which admittedly allowed the elders of Greece and Rome to attain riper ages than their modern confrères.

The Week's Science, Feb. 6, 1928, takes note of an attempt on the part of the Museum of the American Indian, New York, to preserve what the red man knew of natural remedies and medical science. It is hoped officially that many of these remedies will prove as valuable to modern medicine as did the ancient Chinese plant, Ma Huang, which was recently given place among accepted drugs.

A recognition of the wisdom of Paracelsus is growing; an article by Dr. T. Swann Harding, *Scientific Monthly,* Feb., 1928, quotes him approvingly, terming him "the great Paracelsus." The particular quotation referred to by Dr. Harding is Paracelsus' remarks on the "alchemist within the stomach." It is indeed a peculiar thing that although simple common sense should teach that a man's health is intimately bound up with the composition of his body, and that this composition must depend very greatly upon what he eats, dietary ignorance is very wide-spread among physicians, and those who make a practical study thereof are usually termed "food-faddists." Dr. Harding deals with this ignorance in no uncertain terms. He condemns doctors who prescribe diets too facilely, and by rote and custom. Medical students of Harvard, he says, tried out some of the standard medical diets, and a representative opinion of the group was given by one who said that "any doctor who would prescribe such a diet belonged to the class of fools of the lost souls division."

Dr. Harding notes that the Arabian doctors of old times were advanced in many ways; for instance, they prescribed red bone marrow for anemia, a discovery not made by American medicine until 1890. The administration of liver for the same disease has just been adopted from the ancient Chinese.

Savage Wisdom

Curiously enough, *The Week's Science,* May 7, 1928, relates the use of broth made from hearts, to correct heart deficiencies;

yet one of the oldest and most scientifically despised savage practices is to administer substance from the given organ to correct or build up a defective organ of the same denomination! It was considered a naive superstition until scientifically discovered. It thus seems—putting together this, and the reliance now being put upon secretions and glandular extracts as controllers of human characteristics—that the savage, who eats the heart of his bravest enemy for courage, and the brain of the craftiest for intelligence, is blood-brother to the modern scientist; not merely in the manners of the latter when confronted with an anti-vivisectionist or anti-vaccinationist argument, but also in practical therapy!

Dr. Harding relates of the ancient Arabians that they soothed nervous patients with sweet music, and gave patients gold upon leaving, so that they could convalesce without financial worry. On the other hand, our classic modern jest of the doctor who carefully nurses his patient to where he can stand the sight of the bill without relapse, has an uncomfortable amount of truth in it!

Dr. Harding says that the Arabs also practised glandular therapy "in ways not more ridiculous than some of our modern methods." That, however, is not so much; nothing could be more ridiculous than the claims and pretenses of our present-day "gland treatment" charlatans—unless it be the amazing credulity of the public upon which they wax fat.

Four Faces of Siva

Is the title given to an article appearing in the September number of the *National Geographic Magazine* from which we quote:

> "It is now more than sixty years since the stunned eyes of Mouhot, the naturalist, looked upon the magnificent heights of Angkor—more than sixty years since the greatest detective story in the history of the world was laid out with its million stony clews to puzzle the savants. Today, with its principal remains classified and ticketed, its inscriptions translated, and its monuments lifted out of the jungle, Angkor is still the vast and silent mystery that it was in the beginning . . .
>
> "For half a century learned men toiled here unceasingly to prove at length only what they had suspected from the first, that a highly intellectual people had built up in this valley a civilization, and that however inconceivable experience might show such a thing to be, their marvelous culture had been sunk without a trace."

Fifty years ago H. P. Blavatsky quoted extensively from the writings of another traveller descriptions of these same ancient

ruins. What she said then in her comments on that description apply equally today:

> "There never was, nor can there be more than one universal religion; for there can be but one truth concerning God . . .
>
> "Thus it is that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt, and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world." (*Isis Unveiled,* I, 560-1).

The Karma of Metals

Messrs. Leon Alexandre Guillet and Auguste le Thomas point out a fact long known to metal workers, but not before noted by science. (*The Week's Science,* Feb. 6, 1928). It is that certain batches of cast iron, special steels, or alloys, prove to be of better quality than others of the same chemical and physical composition. If re-melted, the batch will show the same nature. For want of a better term this is called "heredity;" it remains unexplained by science.

There is too much in this to be casually passed over. Infinitesimal quantities of substances, in the air or otherwise, may exist whose unknown presence makes a great difference to compositions being fused, just as the most minute conceivable quantities of certain metals or certain secretions in the human body, make all the difference between health and death. Then again this fact may be connected with that other fact, that the attitude of mind of cooks preparing food will make all the difference in the world in the effect which that food will have on the human stomach.

The mind of man has a profound unseen effect upon all of nature about him; no batch of metal or batch of dough is compounded under quite the same material or psychic environment as another. The point to be remembered is that every thought and act radiates through nature to an unknown extent, affecting masses of "matter" which shall one day become *human.* Since the chain of Karma is unbroken, those effects, having undergone a million transformations,

will be present in future minds—to meet us, the cosmic architects of ages to come, and then work upon us for good or evil. Nor need we wait so very long for many of those effects to rebound upon us from "inanimate" nature—to be called "chance," "destiny," or "providence," according to the particular superstition we hold regarding the forces governing life.

The Wheel of Death

An interesting theory, originating with Dr. Hamer, is dealt with in *The Week's Science* for March 12, 1928. The Doctor has noted that great geniuses seem to come in groups in the world's history, intervening centuries having fewer and this has always been a puzzle to historians. Dr. Hamer notes that influenza also comes in cycles, and that it seems to single out the intelligent in particular for its attacks. He thus believes that the budding geniuses of certain cycles are killed off by this disease.

All this is quite logical upon the facts to his hand; but bears very different interpretations from a more fundamental point of view. The law of cycles being the second great fundamental proposition of Theosophy, it is to be expected that any such phenomenon will run in cycles. But cycles are not meaningless; they are produced by something under law, and to say that something or other is due to a "cycle" means as little as to ascribe it to "God's will."

Theosophists are familiar with the hundred-year cycle of the *true* geniuses—the great Adepts who appear periodically for the re-establishment of the ancient knowledge, and are uniformly set down as charlatans or worse. Their appearance is governed by the favorable seasons in the ebb and flow of the unseen characteristics of man; and just as no sane workman will waste his energy doing skilled work in the dark, so They will never appear except at the proper season—the next being subsequent to 1975.

The Wheel of Life

If Dr. Hamer will study the case closely, he will find that the appearance of the geniuses who have been of real importance in human history—who have brought about the great social and scientific changes—have been closely correlated with the appearance of these "charlatans." In no case is this more evident than with H. P. Blavatsky, whose work lay between 1875 and 1891, coincident with the growth of change and discovery which has altered the aspect of our whole universe since the former date.

Each cycle of effort has its own aspect; as said in the *Ocean of Theosophy,* the avatars of Krishna and Rama were military, civil, religious, and occult; Buddha and Christ, ethical, religious, and mystic; Mohammed (a minor cycle) civil, military, and religious.

Can it be doubted that H. P. Blavatsky was predominantly ethical, scientific and occult? Ethically, there was the cast-iron strait-jacket of centuries of religious superstition to be broken, and a wholly new conception of human brotherhood to be instituted. Has that not been accomplished? Scientifically, there was a wholly new and non-materialistic conception of nature to be inaugurated. Was that not done for every Theosophist, and is it not now being fast accomplished in scientific circles by the efforts of science itself? Was it for nothing that this was the cycle of Crookes, Curie, Roentgen, Edison, Tesla, Marconi, Maxwell, Kelvin, Bechamp (and his plagiarist, Pasteur), as instance of the host who have totally altered Occidental conceptions of Nature?

As to the occult—what era ever saw such a wild outburst of psychic madness, spiritualism and pseudo-occultism, as this? And has not a sure and sane standard been raised, by which those who see the reality of the unseen, and yet wish to avoid its psychic pitfalls, may march?

It is said that upon a declining cycle of the world's history, the sages withdraw from incarnation; when the age of light is restored by those who have their Karma of sorrow to work out and expiate through the effort to restore the ancient wisdom, these men return again, and usher in a new Golden Age.

That, indeed, is the true cycle of genius; it can be restored solely through the efforts of those who live in the dark but who determine, even though at the cost of all men hold dear, to leave a different heritage to future mankind.

Dubious Reasoning

The Compend of Medicine and Surgery, Dec., 1927, prints an article by Dr. I. J. Bush, of El Paso, which claims that the scarcity of smallpox in Mexico is due to the enforcement of vaccination. In the United States, it says, the disease runs in cycles, due to the fact that when epidemics rage, people are frightened into vaccination, which stops the inroads.

As by irony of fate, the *Washington Post,* of April 9, 1928, prints the account of terrible smallpox epidemics raging in the Mexican war areas. Six hundred and fifty died of the disease within

a few days. Where then is the effect of Dr. Bush's "enforced vaccination?" To say nothing of the fact that no one who is acquainted with Mexican methods of "enforcing" measures of this kind, is likely—unless it be to his interest to do so—to take much stock in its thoroughness. As to the "cycles" in the United States: since no one knows of any "epidemic" within recent years, except in medical scareheads, the argument is equally worthless. A very pertinent fact, however, is that through the years 1924 to 1927 inclusive, a systematic campaign of propaganda was carried on by the medical profession, with the object of getting people to vaccinate, and based on the avowed certainty of a great impending epidemic due to the neglect of vaccination. But according to the annual report of the Surgeon-General of the U. S. Public Health Service quoted in *Science News-Letter* for Jan. 7, 1928, smallpox decreased during 1926. Figures for 1927 and 1928 are not yet available.

CUMULATIVE RECORDS

"Constant dropping of water weareth away a stone;" and while there is no immediate hope of awakening the public mind to the inherent viciousness, moral and physical, of the principles lying back of "immunization," every little helps; especially when added to the mass systematically collected and printed during the past years of this magazine.

From time to time there leaks out a hint—never from orthodox medical sources—that the introduction of foot-and-mouth disease into the United States was via smallpox vaccine. The American Veterinary Association, (See *New York Times,* Aug. 13, 1927) is definitely sponsor for the statement; the fact was discovered by one Dr. Mohler.

Looking into the frequent occurrence of lockjaw as a result of smallpox vaccination, research workers of the U. S. Public Health Service found that the use of shields at the time of vaccination or shortly afterward, tended to develop lockjaw. If the shields were omitted, the air has a better chance to destroy the germs. (*Los Angeles Times,* Jan. 15, 1928). While the medical profession denies that the lockjaw germs are introduced in the vaccine, it is nevertheless admitted that the natural habitat of those germs is in the soil, and particularly in soil in the neighborhood of horses (And cattle?). Add to this that wounds of a nature and depth corresponding to the vaccine scratches seldom indeed develop

lockjaw, and the case is quite clear that lockjaw *is* admitted in smallpox vaccine.

Rabies and Serums

In the *Los Angeles Times Magazine,* Sept. 18, 1928, is a significant article by Dr. Philip M. Lovell on the ins and outs of anti-rabic vaccination, the process upon which Pasteur's fame so largely rests, and which is one of the stock propaganda examples used by the medical profession. According to Dr. Lovell the case has never actually been proved; the treatment not infrequently produces the disease in healthy animals, and results in other unpleasant consequences. The State Medical Boards of New York, Pennsylvania, and New Jersey are neutral to this day on the use of the treatment. Reference is made to the *Literary Digest,* May 5, 1928. Statistics indicate that anti-rabic treatment sometimes produces rabies; also that there is a great difference between truly rabid and supposedly rabid dogs.

The *Los Angeles Record,* June 13, 1928, has a news item on the death of a ten year old boy, "Buddy" Carr, who died from a bite of a mad dog. The boy was immediately rushed to Dr. George Parrish, City Health officer, who gave his personal attention and many doses of Pasteur serum to the boy; in fact, he used double doses. Now, of all the cases where it is alleged that life was "saved" by the Pasteur treatment, *in how many was the dog "mad" at all?* It is said that the popular idea of rabies is nearly opposite to the truth; and in particular, that where a foaming mouth is considered conclusive evidence, a really rabid dog *never foams.* Thus, the vast majority of cases taken for treatment could not have been bitten by rabid dogs at all; while many others who actually were so bitten, did not know it, did not take treatment, and did not suffer any ill effects!

Then, in how many cases of those who *did* die after Pasteur treatment, was the death caused by the treatment? And if a foaming mouth is not a sign of madness, but the contrary, and if the medical profession is aware of this, as it should be, and does not tell the truth, why is this?

Another "Triumph"

The reader may remember—in fact, he has little excuse for forgetting—the furore made over the "Dick Test" for scarlet fever, discovered a short time ago, and, quite correctly set upon

the same pedestal with the "Schick Test" which has been responsible for the killing of so many children by diphtheria "immunizations."

Quite a new light on the Dick test and its corresponding serums is shed by an article in the *Compend of Medicine and Surgery,* Dec. 1927. Dr. Zinger states that the test "is a reliable index to susceptibility or of immunity to scarlet fever, but it would appear from subsequent findings that a single negative reaction is not to be relied upon as an indication of immunity." In other words, the less reliable the concoction, the more is the use of it necessary and the greater the profit to the manufacturer! The significant part of Dr. Zinger's remarks, however, is that experimental injections of standard doses of the serum developed the fever to the extent of 50% after six weeks; a pretty high susceptibility even for *untreated* cases! According to the same authority, "doses large enough to make sure, caused attacks resembling scarlet fever!" In other words, the only manner in which to protect children against scarlet fever by the serum used with the Dick test, is to *give* them scarlet fever through its use.

War Time "Immunization"

During the World War, case after case of typhoid was diagnosed as something else; and cases correctly diagnosed by young medical officers too inexperienced to realize that a man *couldn't* have typhoid if he had been inoculated, and therefore *must* have something else, were rediagnosed later in a manner more conducive to the credit of "immunization" in general.

Apropos of which, the *Washington Post* of April 4, 1928, relates the case of Private Henry J. Krumm, 28th Military Police Company, District of Columbia National Guard, who was court-martialed for refusing typhoid inoculation. It is naively remarked that "ever since the World War, the authorities have had trouble in forcing the submission of the men to inoculation!" Now, why should this be? Is it possible that the spectacle of thousands of their comrades literally slaughtered before their eyes by the "protective" needle, was a little too much for the men to forget? Is it possible that, not having had medical educations—not having had their brains warped carefully into a single groove of theory by those whose interests lay in the warping—the rank and file of the men were actually able to see that when a healthy man, im-

mediately after an inoculation, loses all resisting power, the inoculation has something to do with it?

Our Karma

In *Science* for February, 1928, is recapitulated the trend of mortality for 1927, in the United States. There was a considerable drop in the death rate as a whole. The tuberculosis rate fell for all parts of the country, all people, and all occupations and industries. Measles, scarlet fever, and whooping cough decreased; there has been a slight use of serums for scarlet fever, and in measles vaccination is being put into use, so that after another year or two, these will take all the credit of any further decline. On the other hand, cancer continues to increase, and diabetes is the same as 1926, "in spite of the increasing use of insulin." Almost as many wage-earner's children, it is stated, lost their lives from automobiles as died from scarlet fever, whooping cough, and measles combined; but somehow there is no agitation on foot for a much-needed prophylaxis against the automobile!

There is much food for thought in the facts that the one disease here listed, which was thought to be conquered by that "triumph of science," insulin, has shown no decrease, and that cancer, upon which there has been a vast deal of experimenting has become worse. Disease which has been left principally alone except for the old remedies and better sanitation, are markedly on the wane; and nearly as fast as deaths drop from disease the tragedies of violence, due to the mechanical insanities of our social order, increase.

In cancer, Dr. A. M. Stimson, of the U. S. Public Health Service (*Washington Post,* Feb. 8, 1928) thinks that experiments on mice have shown that cancer can be cured by electric treatments. Another of the long list of mirages.

Dr. Chas. H. Viol, of Pittsburgh, who originated a number of "cures" for cancer, at last died of the disease, trying his own medicine in vain. (*Los Angeles Times,* April 7, 1928).

Cancer—An Excess Member

Research at the McGill Pathological Institute, according to the *Washington Post,* Feb. 17, 1928, has established the fact that *cancers have nerves of their own connecting with the central nervous system.* There has never been a more significant discovery in medicine than this; it is one so close to practical therapy as Theosophically understood that even the medical profession could utilize

it—but does not, for it cannot cross the thin wall which binds it within its materialistic outlook. If a cancer has nerves, then there is an interaction between the consciousness of man and the cancer, and the cancer is part of his organism. It is now established in embryology that the nerves form first, and that the organs are built along them afterward. The construction of a cancer is thus a piece of *abnormal embryological action* taking place long after the rest of the body is constructed. According to Theosophical doctrines, the "astral" or pattern body is moulded already at the earliest moment of germ development, its pattern determined by the deposits left from former lives. The nerves follow the appropriate channels laid for them in that form, and upon this structure the body is concreted, the whole development being from the mental-spiritual downward—opposite to the view held by science.

Diseases result either from initial weakness or lesions in the pattern, carried over from the past, or from such weaknesses initiated by wrong thought and act in this life. The growth of a cancer, thus being so intimately connected with the Ego, is evidently a peculiarly vital and deep-seated construction of his present and past Karma. No wonder all efforts to learn its source and cure are unavailing! The whole nature of evil Karma is the precipitation and objectivization of selfish and savage thoughts; man being in existence for the sake of all life, not for his own, all thoughts primarily for self are violations of his fundamental nature. Let each sufferer search himself for the reason, and let each one who fears cancer, know that it is the rotten spots, potential or active, in his own soul, that he fears! The actual nature of the exploding trigger, to bring the disease into the open, may be any number of things, some of which have been scientifically found. There is nothing more common than the moral mistake of availing oneself of the sufferings of the other kingdoms, in order to avoid our own Karma; the artificial taking into our bodies of the polluted products of their suffering, the serums and vaccines offered us by the knowledge of a science without wisdom.

THE HUMAN HANDICAP

The latest finding in regard to leprosy is that it appears to be an infection from the soil. The whole stumbling block in leprosy research, it appears, is that animals are immune to it. (Dr. E. L. Walker, University of California Medical School, *Los Angeles Times,* about April 25, 1928). Thus a science which pins its hope upon the misery of animals, its philosophy upon the material-

istic view that men are animals and their processes identical, automatically renders itself helpless before that which cannot be dealt with by such means. Meantime, what kind of act and thought of the past is it, which makes man so liable to that from which animals are immune? Man differs from the animal in the possession of self-perception, the misuse of which sets him apart for greater suffering.

For there is a leprosy of the mind, a cancer of the mind, far worse than any of its physical counterparts; the same leprosy which led us in past ages to breed the apes, a breed whose creation was simultaneous and synonymous with that of the worst disease with which man is afflicted. Having forgotten the old bestiality, we now have its modern form in the use of animal fluids forced past the natural barriers of the body for "immunization" against the consequences of our sins; and we have the far worse, because more unashamed, case of Dr. Francois Ody, of the Cantonal Hospital Surgical Service, Geneva, who grafted the pancreas of a chimpanzee into the body of a human being. (*Washington Post,* May 28, 1928). Truly this is the "sin of the mindless," recreated by the aid and prostitution of mind.

Medical Psychology

This age of specialization brings with it a great risk: the high development of *unco-ordinated* branches of knowledge. While there are a great many men who know much about one thing, there are few who have general knowledge. This, in fact, is so striking that intelligent laymen have been able to maintain a better grasp of science than have any but a very few of the specialists themselves. A brain bent exclusively to the study of the unnatural and abnormal, soon becomes incapable either of understanding or appreciating the natural and normal. This is a desperately serious matter in medicine, because the specialist loses the power of appreciating the value of the normal, and ruthlessly undertakes to correct nature at every step. To him, all men are diseased; the whole order of "human biology" something for him to alter, add to, and generally correct.

In *Science,* Feb. 17, 1928, Dr. Foster Kennedy, of the Cornell Medical College, draws attention to the need of the study of the normal on the part of medical men, requesting "more humanity in the laboratory and dissecting room, and more physiology in the wards." The normal, he says must be recognized and understood before we can understand the abnormal; we must know truth

before we can understand error, and realize that there is no absolute in either.

This is a step in the direction of the broadening of viewpoint which medicine needs more desperately than any other branch of human effort—save the churches—and perhaps also a step toward the *self-study* which every man, however intellectual or however well-balanced, *must* sedulously undertake and maintain if he is to avoid prejudice, bias, and error.

MEDICAL PREJUDICE

That scientific men are every whit as biased, as moved by personal passions, as narrow-minded as the rest of humanity, except when on guard against themselves, is shown by many things; among them the case of Dr. J. Y. Simpson in 1847, as related by Prof. Elliott R. Downing in the *Scientific Monthly,* March, 1928. Dr. Simpson was one of the first to use ether and chloroform to relieve pain in childbirth, despite much opposition based on the Biblical curse pronounced on Eve. But in his turn, he bitterly opposed Lister's antiseptic surgery, for no other discernible reason than that Lister had devised a method of ligating blood vessels with gut, which had displaced Dr. Simpson's own method.

> Psychology has no worse enemies than the medical school denominated *allopathists.* It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity.* Thousands of unlucky patients may die meanwhile, but so long as professional honor is vindicated, this is a matter of secondary importance.
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> Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. (*Isis Unveiled,* 1877, I, 88.).